

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11

Haugen, Rev. A. K.  
March 4

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## A Christmas Sermon

### UNTO US

"For unto us a child is born,  
unto us a son is given" —Isa. 9:6.

The Christmas message is the glorious announcement of the birth of our Savior, Jesus Christ. That first Christmas Eve the angel brought the joyful news to the shepherds in these words, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10-11). But that was not the first announcement of the Savior's birth. Throughout the Old Testament are promises of a coming Deliverer. And seven hundred years before the birth actually took place in Bethlehem, God brought us the announcement through His prophet, Isaiah in these simple yet profound words, "For unto us a child is born, unto us a son is given."

So certain are God's promises of fulfillment that the prophet could speak of the Savior's birth, still in the distant future, as though it had already occurred. Christ "verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:20). How good to know that our salvation is rooted in the eternal purpose of God! How we should rejoice in the Christmas Message as the manifestation of God's loving plan for us!

Who is this Child that is born, this Son that is given? Who is this helpless Infant, this new-born Babe that was so crowded out of every human habitation that it had to share with the cattle the stall of the stable, this little One who was so soon to be a fugitive from the murderous hand of the merciless Herod? Despite His humble form He was the Almighty Creator of all things. Isaiah says in this same verse, "And the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." It was He Who "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8). —For us.

Why did He do this? Why did the Son of God enter the human race and become also the Son of Man? Luke tells us it was in order to seek and to save that which was lost (Luke 19:10). In Hebrews we read, "Forasmuch then as the children are partakers of flesh and blood, He also took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). It was to redeem fallen man that the Son of God entered the human race becoming the only holy and sinless Child ever to be born. It was in order to save us He became Son of Man.

"Unto us a child is born, unto us a Son is given." How glad I am that the prophet did not say, "unto them", but "Unto us." "Unto us"—that means into our family, it means that this Child and this Son is one of us. When Isaiah spoke to the Israelites seven centuries before Christ, he said, "Unto us." When he witnesses to us of the twentieth century after Christ, he still says, "Unto us." Wherever the Gospel goes, whether to the cultured upper four hundred or to the benighted heathen, the message is gloriously the same — "Unto us." Christ is God's universal answer to man's universal need.

Fellow-sinner, whoever you are, wherever you are, receive Him as your Savior—

## HIS BIRTHDAY

in Dark Days

**H**IS birthday! Was it May or gray December  
When God's dear Son came down on earth to dwell?  
Some would the ancient calendars remember  
And bless the Spring-tide for Immanuel.

"In verdant meads the sheep and lambs were grazing,  
When Jesus came, not in the snow," they say.  
It may be thus, but Oh, it is amazing  
How He could turn December into May.

He healed the sick, whatever the affliction,  
Gave hearing to the deaf, sight to the blind.  
He placed His loving hands in benediction  
On infant brows; His mercy, tender, kind,  
Poured forth sweet balm, the wounds of sorrow healing,  
And sunbeams kissed the sky, so dull and gray  
The Father's love and kindness revealing,  
And lo, December vanished, — it was May.

He raised the dead, and turned the night of weeping  
Into a morn of radiant, holy joy.  
Oh what is death to Him but dreamless sleeping?  
He came the powers of darkness to destroy.  
He shed His Blood for all the world's transgression;  
He died to take the sting of death away.  
He rose, and now in Priestly intercession,  
He turns our bleak Decembers into May.

His birthday! All His people celebrate it;  
It matters not just how or when, or where,  
Or how the earthly calendars may date it.  
His Own adore Him for the manger bare, —  
For all He was in His humiliation.  
For all He is in realms of endless day, —  
For all He'll be when in the new creation  
He turns December to perennial May!

—ANNA HOPPE.

## Centennial Hymn

From "Guardian of Pure Hearts"

By Archbishop Johan Olof Wallin

Christians, while on earth abiding,  
Let us ever praise and pray,  
Firmly in our God confiding,  
As our fathers in their day;  
Be the children's voices raised,  
To the God their fathers praised.  
Let His bounty, failing never,  
Be on us and all forever.

Bless us, Father, and protect us,  
Be our soul's sure hiding-place,  
Let Thy wisdom still direct us,  
Light our darkness with Thy grace!  
Let Thy countenance on us shine,  
Fill us all with peace divine.  
Praise the Father, Son and Spirit,  
Praise Him all that life inherit.  
—Lutheran Companion.

## Your Boys Overseas

Here is a challenge to us at home. Two boys in England send their addresses and ask that they be printed in the Shepherd so they may receive letters from young people they have met at Bible Camp and at Bible School. Two boys from Prince Albert Circuit. When I look at that long picture from Bible Camp at Christopher, I think they ought to receive many letters from friends who knew them and also from friends who had the same experiences that God was good to them at Bible Camp. Should I ask the boys to tell in a later paper how many of you answered this request? Their addresses are:

L 154035 Pte. Saxhaug G. P.  
No. 2 C.I.R.U.

Brother. Accept Him as God's precious gift to you. Then will your Christmas indeed be joyful, and your life a thanksgiving for the birth of His dear Son. Amen.  
—A. K. H.

## Prayer for Men in Service

(Melody: "Abide with Me")

To Christ the King our loved ones we  
commend;  
Out o'er the world our thoughts and pray-  
ers we send;  
Help them to faith, Lord, when dark  
doubts assail;  
Through Christ the Friend their souls shall  
never fail.

Abide with them, on land or on the the  
sea;  
Grant them Thy peace; their guardian wilt  
Thou be;  
Above the tumult, prayerfully we sing:  
Keep them beneath the shadow of thy  
wing!

—Used in the Morning Service at our  
Church at Cokato, Minn.

Lutheran Companion.

C.A.O.S.  
L 103000 Pte. Hesje T.  
No. 2 C.I.R.U.  
C.A.O.S.

The Shepherd goes to many boys overseas. Mahlon Westby writes that 'I read it from one end to another and don't miss a thing. I have a time grasping the meaning of a lot of the Norwegian words which helps to make it that much more interesting.' See that your boy has an opportunity to read the Shepherd.

## Take Alarm!

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the hope of heaven — take alarm!" —Christian Victory.

## Canadian Lutheran Commission For War Service

A Word from the Treasurer

Your Commission has received generous support from the church bodies participating. The total of receipts from January 1, 1943, to November 20 is \$4,666.20. The money has come from the following organizations:

American Lutheran Church, Canada District	\$735.12
Lutheran Canada Conference, Agustant Synod	220.04
United Danish Church	108.42
Royal Norwegian Air Force	12.50
Canada Synod, U.L.C.	402.00
Manitoba Synod, U.L.C.	314.36
Nova Scotia Synod, U.L.C.	535.41
Missouri Synod	100.00
Norwegian Lutheran Church Canada District	2,238.35

\$200.00 of the contribution of the Norwegian Lutheran Church was intended for 1942, but came too late to be entered under that year. Reports reach us to the effect that the Canada Synod is conducting an ingathering for the work among the armed forces of our country. The balance on hand as of Nov. 20 is \$2,456.57.

So far the work of your Commission, in addition to acting as representative for the Lutheran Church in the appointment of chaplains, has been largely confined to the distribution of literature. This has been in great demand, especially our Service Prayer Book. The latter has gone through two printings. Each one costs \$1000.00. Letters that reach us indicate that these printed messengers of our Church have brought large blessings to many, Lutherans as well as others. Rev. K. Holfeld deserves much appreciation for all the work he has done without remuneration in handling and distributing this material.

There have been insistent demands that your Commission should expand its program and enter into the establishment and support of service centers. Two centers have been established and supported locally. One request is before us now. So far this has been impossible, since we have lacked the means. But the contributions have been on the increase. This year's income far exceeds last year's. If this upward trend persists it may be possible for the Commission to expand its program.

The Commission appreciates deeply the undivided backing it has received from all sections of our Church in Canada. We rejoice over the loyalty of our people to the work of the Lord; and we are grateful for the generosity you have manifested. We want to say a "Thank you" to you all.

Iver Iversen, Treasurer.

## "As Ye Do It Unto These"

In little faces pinched with cold and hunger  
Look, lest ye miss Him! In the wistful eyes,  
And on the mouths unfed by mother kisses,  
Marred, bruised, and stained His precious  
image lies!

And when ye find Him in the midnight  
wild,

Even in the likeness of an outcast child,  
O wise men, own your King!  
Before His cradle bring  
Your gold to raise and bless,  
Your myrrh of tenderness,  
For, "As ye do it unto these," said He,  
"Ye do it unto Me."

—Author Unknown.

## They Say —

We Chinese are very realistic and practical-minded. We judge a religion by its power to improve the daily human life, and the daily contact of our American missionaries with our people has greater influence than their preachings. We don't care much for what you say, but we do observe what you are.—Mrs. Lin Yutang, wife of famous Chinese writer and philosopher.



## The SHEPHERD — HYRDEN

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## Christmas

Above the tumult and the strife,  
A voice angelic, wondrous, clear,  
A star transcendent in the night,  
A heavenly rapture fear and near.

Look up my soul to the light on high!  
Hark, to the song; oh, heart of mine!  
Take courage, be brave, march on!  
He rules, the Great Divine..

Sing again the Christmas song,  
"Glory to God on high;  
Peace on earth good will toward men";  
The song that never shall die.

Kneel again at the holy shrine,  
With the wise, and adore  
The Child of Bethlehem  
The King of Kings, for-ever-more.

By Rev. F. E. Leamer.

## "Santa Claus" Reforms

He was nicknamed "Santa Claus" down at the city jail. Not that he was in the habit of coming there bearing gifts. He came there all right and often too, but usually charged with drunkenness, vagrancy, or some minor infraction of the law. They started calling him Santa Claus because, on a snowy day near Christmas, he was found on the street peddling a Christmas tree he had stolen.

This time it was different. He was in jail, but had not been arrested. He was sober, too, even though the sergeant at the desk thought he must be drunk or crazy. For, you see, this man had walked into headquarters, presented himself before the desk, and laid down a lady's handbag containing money and jewelry, saying, "Here boss, is what I stole out of an auto nearly a week ago."

The police records contained detailed description of the handbag; the contents showed that nothing was missing, and this is what amazed the officers. Even though fear of detection might have prevented him from disposing of the jewelry, the cash might have been used with comparative safety. Then, too, there had been no clues to the theft, no suspicion, no questioning, and yet, of his own accord, this man had brought back the stolen handbag, refusing to say he had "found" it, but openly confessed his guilt and freely surrendered himself to the law.

The owner was called. She examined the contents and finally admitted that one article was missing. No, she had not listed it; for, as she explained, it had cost only one cent—it was the Gospel of Luke.

She asked permission to speak to the prisoner who, when asked how it happened that he had returned the stolen property, said:

"When I got to my room and saw what was in that bag, I knowed I had made a good haul. The money I put in my jeans, and the joolry I took to a friend, who wanted to buy it but didn't offer me as much as I thought I could get; so I took it back to my room. Then I looked at that little book and was don readin' it. I read it nearly through; but when I tried to go to sleep that night, I kept thinkin' of that bozo who got all he could out of his old

## Yorkton Circuit Meeting

The Lunner Congregation at Southey was the host to the fall meeting Oct. 15-17. It was a little more than the usual circuit meeting. The congregation had beautified their church a great deal for the occasion. On Sunday morning it was dedicated to the worship of God, Saturday evening and Sunday afternoon the Centennial was celebrated in a special way. Though there were only three delegates present for the business session on Saturday, there were several more congregations represented on Sunday. Dr. and Mrs. Iversen both took part as guest speakers, together with the pastors of the circuit. Here are some quotations from various speakers: The devil is the poorest paymaster. Each of the members of the boy is given a work to do. Vi ere ogsaa hverandrees lemmer. Live in harmony with God's Word. Congratulations to a congregation that has every member a subscriber to The Shepherd. Remember the Aarestad family in the loss of their little boy Donald. Church life and community life are closely related. We are not saved as individuals but as members of the communion of saints. It is the little country church that is the background of our church. The Christian church is not a guerilla band. It has an enemy to rout.

—Secretary.

The Trinity Luther League, Calgary, Evangelist P. G. Hanson acting pastor, was host to the Southern Alberta Luther League convention held there on November 12-14.

The convention theme, "A Lost and Found Life", was based on the parable of the Prodigal Son. Dean Bernhardson of the C.L.B.I., was the guest speaker. Papers were given by Pearl Severtson, Merlienne Howg, Mrs. Anker Berg, Mrs. A. Fjordbotten, Agnes Otteson, and messages were brought by the circuit pastors. A special Centennial service was held on Sunday, with Dean Bernhardson bringing the message.

On Sunday evening a communion service was held, with Rev. M. E. Arneson in charge, and Evangelist P. G. Hanson giving the confessional address. Pastor Bernhardson spoke on the "Elder Son".

At the Sunday afternoon session a gift of \$132.00 was received from the former Zion Lutheran congregation of Bow Island, to be used for the purchase of a permanent Bible camp site. This amount was increased by a special offering at the Sunday evening session.

M. E. Arneson.

man and then beat it to a forin' country, and there lost his dough and was feedin' the hogs and eatin' their food, while the old man at home had everything money could buy and yet was unhappy 'cause his son had run away.

"I got up and tried to find that story, but had to most read the whole book before I got to the place. Well, when I read it, I begun to think that I was him, livin' and eatin' among the hogs. I begun to pray and, mind you, it was the first time I prayed since I was a little codger at home.

"You can see, lady, how it all cum about. I couldn't go back to God without confessin', and how could I confess with all them stolen goods on me? It took me nearly a week to fight it out. Some days I'd swear I'd chuck the hull thing, and then I'd change my mind. Last night I tried prayin' agin, and the first thing I knowed, I was tellin' the Lord I'd give back what I stole and do my stretch for the stealin', if only He'd forgive me; and all at onct I knew I was forgiven, and I was happier today when I cum in here and surrendered, than I've been in all my life."

—Rev. Arthur F. Ragatz, D.D.

## Money Too Tightly Held

In Algeria when a peasant wants to catch a monkey he attaches a gourd to a tree. Having made an opening large enough for the monkey's hand, some nuts or rice are placed inside. In the night the monkey goes to the gourd, thrusts in his hand, grabs the delicacy, but cannot withdraw his clenched hand. As he will not let go his booty, he remains until captured.

## ★ ET LITE JULETRE ★

Av sjømandsprest L. Toftner Guldbrandsen

Lørdag ettermiddag i december nede ved Beckton Works i Themsen, vel en times tur med bussen fra sjømandskirken. En av de moderne tankbaatene ligger her og loss — det er saavist ikke hver uke vi har den glæde at ha dem saa nær. Og hvad bedre er — de skal faa søndagen ved land.

Det er let at invitere til søndag i kirken under slike forhold, og parten faar sit lyse og muntre præg der vi sitter og lar det smake med kveldsmat — det er "pyt i panne" iaften.

"Har dere faat nogen julepakker oppe i kjerka endda?" spør plutselig "chieffen". "Ja, for vi skal gaa herfra til Malta," forklarer han, "og ha jul der — og det kunde være saa greit med nogen pakker om vi kunde faa nogen med os."

"Jo da, vi har faat et par kasser alt, beregnet paa langfartsbaatene. Hvor mange mand er dere?"

"35".

"Vel, 35 pakker skal bli. De kunde kanskje ta dem med fra kirken i morgen aften?"

"All right, tak for det. — Du faar ta dem ind i lugaren til dig du da, stuert, og passe paa dem til julaften."

Og stuerten folte det plutselig som om stillingens ansvar vokste. —

Lidt efter staar vi og prater nede i gangen hos matroserne. Oppe fra vaskerummet høres plystring, sang og latter, og en og anden sterk krop kommer entrende ned trappen, kun iført "trebaaner" og et haandklæde. En staar og knytter slipset og nynner, og fire mand er alt færdige og paa vei paa dæk. "Aa skal dere henne?" roper han med slipset. "Op i byen og handle, og indom kjerka — fort dig lidt a' get!" Og snart er de fem over landgangen.

Men dæksgutten gaar og driver — nyvasket, men uten at ha skiftet dress.

"Skal ikke du iland da, dæken," spør jeg. "Nei, det faar være nu," kommer det stille.

"Ja, men da kommer du i morgen da — ialtfald til festen?"

"Jeg vet 'nte — faar se paa det".

Forundret spør jeg: "Men du liker da at gaa i kirken?"

"Jada, det er orntlig hyggelig det — men De vet hyra er ikke stor, og jeg har kjøpt klær nu nylig, saa jeg har 'nte noget tilgode. Og det koster jo lidt at reise dit op — moro er det ogsaa at ha en skilling at putte paa bøssa".

Et lite diskret "laan" som "dækken" motstræbende aksepterte, endte hans betænkkeligheter. "Saa maa dere være velkommen imorgen da."

Jo tak, han skulde komme med de andre.

"Lidt synd paa 'dekken' forresten," bemerket en av karene da vi gik sammen iland, "han er jo bare 16 aar og har vist ikke nogen som bryr sig større om 'n — har vært paa barnehjem, ser De —."

Tidlig søndag ettermiddag kom karene fra tankbaaten tilbake til kirken. Vi hadde hat vor gudstjeneste, og festen skulde begynde kl. halv otte, men alt ved firetiden hadde vi vore tankfolk tilbake. "Her var det orn'tlig koselig, get — og saa pent som pent som det er alle steder." De var rundt overalt og besaa sig, kafeens handel med dem gik srykende; julekort, sjokolade og cigaretter fik ben at gaa paa. Mest julekort forresten, de gik i dustintal. Nu sat en syv—otte og skrev julepost, men "dekken" og en av motormændene tok sig en tur ut paa kjøkkenet. Der sat bestyrerinden og en anden dame og pyntet noen smaa, naturtro kunstige juletrær. De skulde selges for en billig penge til sjøfolk som gjerne vilde ha et med ombord.

"Aa, det var fine juletrær det!" utbrøt de to og blev rent blanke i øinene.

"Har dere lyst paa et?" spurte bestyrerinden smilende. Tankfolkene hadde vundet hendes hjerte. "Dere skal faa et hvis dere vil."

"Skal vi faa juletræ?" Motormanden og lille "dekken" blev rent rørt. "Ja, da maa vi pakke det ind saa ingen skjønner noget naar vi gaar ombord i kveld — og julaften skal det staa paa messebordet. Da skal vel de andre gutterne bli rare da vel. Og vi som skal til Malta. Hyss, ikke si noget om treet —," de dyttet til hverandre med albuen og blunket idet de gik ut paa læseværelset igjen.

Kvelden kom og festen gik sin gang. Med den høitidsfulde andaktsstund inde i kirken, ungdom samlet til en enkel gudstjeneste — med beverningen og det lyse surr av halvandet hundre stemmer paa læseværelset etterpaa. Prestens foredrag om de sidste ukers spendende begivenheter ute i verden blev fulgt med stor oppmerksomhet, og under sangen etterpaa sat jeg tilfeldigvis like ved de 7—8 mand fra tankbaaten.

"Nu er klokka ni," hvisket den ene. "Vi maa vel gaa nu, skal vi rekke ombord til ti — det blir kanskje avgang i nat?"

"Jamen her er det saa koselig," kom det tilbake. "Vi sitter lidt til — kommer 'ke til at gaa fra oljepieren før i morratidlig, skjønner du!"

"Ja, vi sitter lidt til." Men lidt før kl. 10 blev de synlig urolige — turde ikke risikere "akterutseilingen." Kom en for en og takket for kvelden — "undskyld at vi gaar før det er slut, pastor, men vi maa nok være ombord før elleve, og det er en time med bussen —."

"Selv tak, dere — og saa faar dere med paaken med gaverne da og levere den hos stuerten."

En veldig pakke med 35 enkeltpakker indi blev grepet av trauste matrosnæver: "Tusen tak — og god jul."

"Og saa var det en ting til — vil du 'dekken' bære med denne ombord?" Jeg hentet frem en avlang æske i graat papir. Juletræet — "dekken" blev ganske rød — men ingen kunde se paa emballasjen hvad det var i den pakken.

"Aa for en pakke er det du faar da, 'dekken'?" spør anden mesteren og ser nysgjerrig paa os.

"Vet ikke — skulde bare bære 'a ombord," — og "dekken" saa hemmelighetsfullt ut.

"Ja, du faar takke pent da, get!"

"Dekken's næve kom frem endda en gang, et dypt konfirmantbuk fulgte — folkene fra en tankbaat ruslet ut i en raakold, taaket decemberkveld. Gik mot en jul paa fremmed sted, langt borte — og to av dem kjendte juletræets hemmelighet. De andre vidste ikke noget om indholdet av pakken som "dekken", den yngste og ensomste av dem, bar paa. Men den skulde være "toppen" paa julekvelden, og 16-aaringen syntes det var den største oppgave han hadde hat — den at bære juletræet ombord. Og de var bare to som vidste det.

Smaa midler, enkle begivenheter? Vel, men evangeliet kommer til vore hjerter i saa mange slags ramme. Indholdet er altid det samme. Og et lite juletræ kan ogsaa tale sit sprog — — —

"Sjømandsmissionens julehefte."

## JUL

Hør julens klokker ringer og lokker til krybben hen

Budskabet lyder, engle sig fryder.  
det er jul igjen.

Kom lad os følge og løfte vort øie  
op ifra trengsel, fra sorg og fra møyie  
Englenes sang toner frem,  
on Jesus vor himmelske ven.

Urolige sjele, Kom lad os knele for frelseren ned

Roling han smiler, til hver som hviler  
kom, her er fred.

Sønner fra himlen synden kan sone  
Deror forlot han sin himmelske trone  
Født blev i julenat  
Jesus vor bedste skat.

Nu juenes toner, om vor forsoner, end lyde skal

Seieren er vundet, friheden fundet  
fra Adams fald.

Løfterne givet er all fuldbragte  
Signende hender er atter utrakte

Synger i jublende kor!  
Frelsen er kommen til jord.

Agnethe Solberg,  
Moose Jaw, Sask.

at det blir lett aa leve sammen med mig,  
at mennesker ved mitt liv forstaar at jeg  
har en stor Frelser,

at jeg hos andre maa vekke lengsel efter  
et hellig liv,

at det blir vanskelig aa være ond eller si  
noget ondt naar jeg er til stede.

\* \* \*

"Det fortrolige forhold til frelseren er  
det, som giver kristendommen sin kraft,  
baade med hensyn til at gjøre og lide."

\* \* \*



Jeg er den gode Hyrde.  
Joh. 10:11

# THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i December, 1943.

## DE LYKSALIGE HYRDER

Les Lukas 2, 15—17.

Av Peder Nordsletten.

Ved bergskraaningen utenfor gamle Betlehem, for noget over 1900 aar siden, holdt nogle simple hyrder vakt om sin hjord. Det hørte med til deres natlige pligter ligeoverfor faar og lam. Der var jo baade rovdyr samt tyve i de egne, og derfor maatte disse mænd staa vakt efter tur.

Plutselig hendte der noget. Herrens engel dalet ned til jorden og stanset netop foran dem. De traf til at være Herrens utkaarede, som derved skulde faa høre det store budskap først med hensyn til Kristi komme til verden.

La os feste os en liten stund ved dette natlige besøk! Og saaledes samle vore sind om tre tanker:

1. Hvad hyrdere hørte.
2. Hvad hyrderne oplevede.
3. Hvad hyrderne forkyndte.

1. *Hvad hyrderne hørte.* Herrens engel kom saa overraskende snar. Ikke bare var engelen saa deilig at se til, men Herrens herlighet lyste samtidig omkring dem. Derfor blev det saa henrivende fint der hvor hyrderne stod. Uvant til noget slikt griper derfor frykten dem. Men engelen forsikrer dem om at de maa ikke værre rædde. Og fører til:

“Se, jeg forkynder eder en stor glæde, som skal vederfares alt folket: Eder er idag en Frelser født, som er Kristus, Herren, i Davids stad.” Og netop som engelen hadde bragt dette store bud til disse opskremte mænd, kom et englekor ovenifra som stemte i at synge: “Ære være Gud i det høieste, og fred paa jorden!” Noget saa stort og vakkert hadde man aldrig hørt før. Slik sang og paa et slik sted og for slike simple folk! Hvor mange der var i hint englekor vet vi ikke; heller ikke kjenner vi til melodien som var brukt. Og det staar ikke hvor lenge de holdt paa at synge. Men særdeles vakkert maatte det ha været! Og alt gik ut paa dette: at ære Gud og bringe bud til slegten at nu var endelig verdens frelser født.

2. *Hvad hyrderne oplevede.* Vi leser i det 15de vers disse ord: “Og det skedde, da englene var faurne fra dem op til himmelen, da sa hyrderne til hverandre: La os dog gaa lige til Betlehem og se denne ting, som er hendt, og som Herren har kundgjort os. — Og de skyndte sig avsted samme nat.

Det var ikke nok at de hadde hørt at Jesus var født borte i Betlehem: nei, de vilde ogsaa se med egne øine. Hvor disse mænds eksempel burde anspore mange av os til at gjøre som de gjorde. Her gaar folk fra møte til møte, og fra det ene aar til det andet uten at gjøre noget med hensyn til nogen opplevelse med Jesus. De hører og hører hvad Gud har gjort for deres frelse, men de lader det bero med det. De eier Kristus bare i hovedet, men der sker ingen opplevelse om ham i hjertet.

Engang spurte Natanael noget skeptisk Filip om noget godt kunde komme fra Nasaret. Da svarte denne: “Kom og se!” Og Natanael tok Filip paa ordet og derfor blev han overbevist om at Jesus var virkelig Guds egen søn. Og det er det bud som hine hyrder har til os i denne jul. “Kom, bli med os til krybben og I skal ogsaa faa oppleve noget; men det maa ske i handling og ikke bare med at tenke paa at ville gjøre det engang. Naar vi siger *handling*, da mener vi hjertets ydmyge hengivelse til Frelseren som blev lagt i krybben hin første julenat, og som hyrderne skyndte sig saa for at se. Og derfor fik de oppleve den salige glæde under taarer og tak.

3. *Hvad hyrderne forkyndte.* I det 17de vers staar det disse vakre ordene: “Og da de hadde set det, fortalte de dem det ord sam var sagt dem om barnet.” Lengere nede i beretningen leser vi om disse samme mænd “at de vendte tilbage og prisede og lovede Gud for alt det de hadde hørt og set.” Hvor disse fattige hyrder lærer os

## Julebønn

TAKK, kjære himmelske Fader, dig skje takk i evighet for den store gleden du har beredt oss ved englebud at nu er verdens Frelser født i Davids stad. Dig skje evig takk at du saa har elsket verden at du gav din enbaarne Sønn, forat hver den som tror paa dig ikke skal fortapes, men ha det evige liv. Takk og atter takk — ikke saa meget som vi burde, men saa meget som vi kan — fordi du saa kjærlig har tenkt paa oss og gitt oss en Frelser fra all syndens og dødens nød. ....

Hjelp oss nu ved din Hellige Aand at vi saaledes maa ta imot ham i troen at han kan bli for oss det han saa gjerne vil: vaare sjelers frelse og salighet. Giv oss i naade at vaar Herre og Frelser maa finne et godt herberge hos oss. Dann vaare hjerter til en rett bolig for din hellige Sønn. La oss finnes villige til aa gi ham oss selv og alt vaart, han som har gitt sig saa helt hen for oss og er steget ned fra sin himmelske herlighet for aa bringe oss trøst og glede.

Han kom fattig og fornedret, han din egen lyst og ære i evighet. Han som hadde herlighet hos dig før verden var, blev født som menneskebarn i en stall og lagt i en krybbe. Vi kjenner deri vaar Herre Jesu Kristi naade, at han blev fattig da han var rik, forat vi skulde bli rike ved hans fattigdom. Aa jeg er saa fattig paa alt godt! Kom inn til mig, Herre Jesus, med din salige rikdom av lys og liv, av glede og fred, med alt som kan gjøre et armt menneske lykkelig paa jorden og salig i himmelen. Dit vil du jo ogsaa føre oss, forat der hvor du er, der skal ogsaa vi være i all evighet.

Saa vil vi glede oss i dig og holde en hellig fest. Vaare hjerters tanker samler sig om dig, Herre Jesus. Du er vaar juleglede, vaar store glede, vaar glede over alle glede. Vi sier til dig: Velkommen, Herre Jesus! Velkommen med lys i mørket, med liv i døden, med trøst og glede i sorgens daler!

Ja, lovet være Herren, vaar frelses Gud, som har besøkt og forløst sitt folk! Ære være Gud i det møieste, og fred paa jorden, i mennesker Guds velbehag! Amen.

noget ogsaa i dette stykke! Hvad de hørte av engelen trodde de og derfor blev det opplevelse. Og denne opplevelse maatte de dele med andre. Det er jo dem paastaar at deres egne opplevelser er saa “hellige” at de maa beholde dem for sig selv. Men virker det ikke slik med syke folk at naar de har forsøkt flere læger, baade her og der, og endelig har faat oppleve at faa god hjelp av en vis læge og er blit frisk igjen, at det falder saa naturlig at ville anbefale denne læge ogsaa til andre?

Slik har det virket i mange frelste synderes liv: Denne Jesus som har frelst mig

maa ogsaa du bli kjendt med! Det han nemlig har gjort for mig det kan han ogsaa gjøre for dig. Alt han ber om er adgang til dit syndige hjerte.

Dersom vi har oplevet noget stort med Jesus maa vi paa en eller anden maate meddele til andre. Ellers dør det indre liv ut.

Mon dette gamle julebudskap ikke bare høres, men ogsaa oppleves i denne jul. Og maa du ogsaa være med at dele det med andre.

Da fyldest din sjel med mere glæde, og samtidig kan du være med at glæde andre.



## Den usynlige gjest

*Naar travelheten er stilnet av,  
Og høitidsstunden er inne,  
— Klokkeslagene varsler jul,  
Og lys i hvert hjem er aa finne,  
Da jerdens en stille, usynlig gjest  
Om kring blandt dem som nu holder fest.*

*Han gaar til kirkens oplyste sal  
Hvor sangen mot hvæset toner, —  
Der leses bøønner, der stiger takk  
Til Gud for verdens forsoner.  
Men gjesten lytter til hjertets slag  
Og spør: “Vil du lukke mig inn idag—?”*

*Han gaar til fattig, han gaar til rik  
I slott — og i hytten ringe,  
For alle synes aa vente ham  
Og vil ham sin hyldest bringe.  
Men titt det hender han gaar med sorg  
Fra lave stue, — fra høie borg.*

*Naar klokker ringer til fest igjen,  
Og høitidsstunden er inne, —  
Aa, la det skje at den tause gjest  
Maa aapen di hjertedør finne.  
Da gaar han inn, denne himlens drott  
Og gjør din stall til et kongeslott.*

—K. S.

*Slik var det den første gang han kom  
Fra Himmerik høit bak skyen  
Og søkte i Betlehems stad et hjem,  
— Det var ikke rum i byen.  
Dørene stengtes for himlens gjest.  
“Gaa til stallen, — det passer best!”*

*Den stallen blev til et kongeslott  
Berømt gjennom tider alle.  
Saa rikt blir ogsaa ditt hjertes hus  
Om Jesus du inn vil kalle.  
Men fattig, fattig er all din glans  
Om ei den eier sitt lys fra hans.*

*For der hvor gjesten faar komme inn,  
Der hender saa stort et under:  
Alt hvad sjelen har lengtet mot  
I lyse og mørke stunder,  
Det bringer han ifra Himlen med,  
Og hjertet fylles med salig fred.*

## “Kan jeg komme som jeg er?”

En ung mann kom til mig for aa faa en samtale. Hans ansikt bar tydelig bud om en ulykkelig, kjempende sjel. Han fortalte hvordan i lengere tid hadde strevd for aa bli et “bedre menneske”; men jo mer han kjempet for aa bli bedre, desto verre syntes han aa bli. Naa var det et spørsmaal han vilde stille mig: “*Kan jeg komme slik som jeg er?*”

Han ventet spent paa mitt svar. Det var som han vilde si: Dersom jeg ikke kan faa komme slik som jeg er, saa gir jeg det hele op, for jeg faar det ikke til.

Jeg svarte til aa begynne med ved aa framsi den kjente sangen av Charlotte Elliot. Den finnes i Sangboken nr. 181:

Just som jeg er, ei med et straa  
Av egen grunn aa bygge paa.  
Kun uforskyldt din naade faa,  
Jeg kommer, o Guds lam, til dig!  
Just som jeg er, saa uberedt,  
I synd og skam, i vaande stedt.  
La blodet rense bort hver plett,  
Jeg kommer, o Guds lam, til dig!  
Just som jeg er, en synder arm,  
Med sorg i sinn, med tvil i barm.  
Aa, frels mig ved din sterke arm,  
Jeg kommer, o Guds lam, til dig!  
Just som jeg er, saa tung i sinn,  
Saa hjelpeløs, saa fattig, blind.  
Aa, ta mig Herre, til dig inn,  
Jeg kommer, o Guds lam, til dig!

Han hadde nok hørt denne sangen før, men det var som en historie av i dag. Han slukte hvert ord. “Jeg kan altsaa faa komme som jeg er til Jesus?”

Ja, det kan altsaa faa komme som jeg er til Jesus?”

Ja, det kan De! Hvordan skulde De ellers komme? Er det ikke den sultne som setter sig til det dekkede bord?

Er det ikke den skitne som trenger til aa vaske sig? Og er det ikke den fattige som trenger hjelp?

Saa nevnte jeg flere av Herrens klare innbydelser for ham.

“Kom og la oss gaa i rette med hverandre, sier Herren; om eders synder er som purpur, skal de bli hvite som sne!” Es. 1:18.

“Kom til mig, alle I som strever og har tungt aa bære, og jeg vil gi eder hvile!” Matt. 11:28.

“Om noen tørster, han komme til mig og drikke.” Joh. 7:37.

“Den som kommer til mig, vil jeg i genlunde støte ut.” Joh. 6:37.

“De ser av disse ord at syndere som strever og har det tungt, kan faa komme slik som de er og faa naade.”

“Ja, jeg ser det.”

Jeg kunde merke det paa ansiktsuttrykket at Guds Hellige Aand fikk forklare evangeliets hemmelighet for ham.

Vi hadde en bønnestund sammen og takket Herren for at han virkelig tar imot oss slik som vi er.

Saa lot jeg framsi det siste vers av samme sangen:

Just som jeg er, dog nu jeg tror  
Hvad du har lovet i ditt ord.  
Jeg tror, jeg tror ditt løftes-ord  
Og kommer, o Guds lam, til dig!

Jeg bad ham trengte inn i Guds ord og bygge sin frelse paa ordet alene og ikke paa de skiftende følelser. Likeledes bad jeg ham daglig nære sitt nye liv ved omgang med Kristus i ordet og bønne, han som har sagt: “Jeg er livsens brød!” Joh. 6:48.

Til dig som leser disse linjer og som ennaa ikke er kommet til Kristus, vil jeg faa si det samme som til denne unge mann: Du kan komme til Herren slik som du er!

Om du blir stille hos ham og lytter til hans ord, saa vil den Hellige Aand gjøre det guddommelige underverk med dig som tusener har opleved. Han vil gi dig et nytt sinn, en ny natur, saa du ikke, lenger blir som du er, men blir et nytt menneske. Mens jeg skriver dette, ber jeg til Gud om at det maa skje med dig, leser.

—Johannes Daasvand.



## GODLINESS WITH CONTENTMENT

Lesson: I Tim. 6:6-16.

"But godliness with contentment is great gain." —I Tim. 6:6.

Godliness, contentment. These go together. Godliness is the plant on which the fragrant flower of contentment grows, whether on the sunny hilltops of prosperity or in the shadowy lowlands of blighted hopes.

Many flowers look alike but the botanist is not misled. Neither let us confuse what may outwardly look alike but inwardly be very different. Contentment is not carelessness. Godly contentment blooms only where conscience tells us that we have been faithful. Contentment is not self-righteousness. The self-satisfied man, blind to his own sins and possessed of an exaggerated opinion of his own deservings is often very dissatisfied with what man gives him and God ordains for him — satisfied with self, but not with God. True contentment is to be God-satisfied. Contentment is not laziness. Godliness that brings contentment does not bury its talents but stewardly uses them for the Lord. Contentment is not based on blissful ignorance but on the higher knowledge of God as a loving heavenly Father through our Savior Jesus Christ.

"But godliness with contentment is great gain." What a lesson for our day! Worldliness has so controlled men's thoughts that godliness is regarded as out-of-date, and discontent has grown from habit into a fashion, polluting men's minds and etching itself on their faces; they seek success rather than righteousness — "supposing gain to be godliness" (v. 5).

But God says: "Godliness with contentment is great gain." Here is middle ground for settlement of disputes and wrongs. Let labor and capital meet here, the have and the have-nots, the successful and the disappointed, the envied and the envious. Let them, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15), and learn that he is truly rich who by the blood of Christ has had the debt of his sin paid off and been made a child of "the living God, who giveth us all things richly to enjoy" (v. 17). Let them not trust in perishable temporal commodities but in the faithful, eternal God, Who says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). Let the exalted and successful acknowledge their high position to be from God, and as faithful stewards give each his portion in due season (Luke 12:42). Let the lowly trust in God for promotion in His time, the while they diligently use smaller (yet God-given) gifts to improve their estate. Let all enter upon the riches that are theirs in Christ and remember: "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (v. 7-8).

How men (whether rich or poor) prepare sorrow and destruction for themselves when they turn away their trust from the Heavenly Father to material riches! "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (v. 9-10). Therefore heed God's pleading: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

Dear Heavenly Father, help us to grow in faith toward Thee through our Savior that we might reach that rugged Christian maturity of which Paul spoke saying, "I have learned, in whatever state I am, therewith to be content." (Phil. 4:11). Amen.

—A. K. H.

One resolve, one resolve, you who falter and fear

On a way you reluctantly roam:

It will gain you approach, it will open a year

Full of peace and a promise of home.

One resolve to return to the fold from abroad!

Will you come, will you come, have you courage to take

One step o'er the border to God?

"For who hath known the mind of the Lord?" (Rom. 11:34).

Another Christmas has come to this world of misery and woe. Desperate men are destroying each other. Deluded men are deceiving each other. Disheartened men are discouraging each other.

To many in these circumstances the message of Christmas will seem but a hollow mockery. Certain it is that again the great majority of people will find the Christmas season to be one only of material festivity. "Why prate of a Savior born to us who need no Savior?" demands the flippant multitude. "Let us eat, drink, and be merry, for tomorrow we die."

But dying people need a Savior. The message of Christmas centers in the coming of the Savior to this world. The manner of His coming reminds us that God's thoughts are not our thoughts. For what human mind would have planned that the eternal Son of God should come to earth as a helpless babe?

Yet so He did. And though others may scoff, we claim Him as our Savior. In His name let us go forward into another year. He is the Prince of Peace; in His peace let us face its storms. He is Almighty God; in His strength let us face its trials. In Him are all the treasures of wisdom; in His wisdom let us face its problems. There will be no other satisfactory way in which to face the coming year. Without Christ there can be no true peace, no true power, no true wisdom. It is our prayer for all our Leaguers that they will through faith be properly prepared to live and to die children of God.

### L. S. A. Conference, Maple Leaf Region

The Lutheran Student Association of the Maple Leaf Region held its Annual Conference, October 15, 16 and 17, in Saskatoon, Saskatchewan, using as a theme, "The Christian's Time Table". Dr. Gould Wickey, executive secretary of the Board of Education for the United Lutheran Church, was the main speaker. He developed the theme under four headings.

At Trinity Lutheran Church on Friday night, Dr. Wickey spoke on "Moments of Silence". There must in every Christian's life be moments of silence spent in the presence of God, when God is permitted to search his life. Having permitted God's truth in Christ to purge his life, the Christian, through moments of silence, continues to link himself with God's dynamo of power. "In quietness and confidence shall be your strength."

Dr. Wickey's topic on Saturday morning was, "Days of Suffering". Dr. Wickey is convinced that in every Christian's life will come days of suffering. Dr. Wickey said, "Young people, the way you face the year 2,000 will depend largely on how you meet conditions today. Be willing to suffer today to be equipped for meeting the opportunities of tomorrow." The sources of suffering, the ways of meeting suffering, the way a Christian meets suffering, and the values derived from suffering, both for the individual and society, were all discussed.

Saturday evening at the Banquet, held at the parlors of Augustana Lutheran Church, Dr. Wickey's topic was, "Years of Sacrifice". Dr. Wickey emphasized that Christians are called to live their lives differently from people of the world. We must be ready to sacrifice many pleasures and luxuries we crave for, in order to discharge our duties as faithful stewards of our time, talents and money.

The conference closed Sunday afternoon with the session at Augustana Lutheran Church. Dr. Wickey's theme was, "A Life of Service". The Spirit of God transforms the Christian's whole manner of doing things, so that all he does, he does, not unto men, but unto God. As individuals we are not "an inconsequential part of an incomprehensible whole", our lives are of priceless worth in the Divine plan. The Christian always has a consciousness of Divine fellowship, no matter what his experiences are, and he looks forward to "the crown of righteousness" awaiting him.

## YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Rev. Groettum, pastor of Central Lutheran Church, Moose Jaw, lead the students in two periods of Bible Study on Saturday during the sessions at the Lutheran College. Rev. Groettum had charge of Divine Worship Sunday morning at Zion Lutheran Church.

At the Luncheon on Saturday, Rev. W. J. Gallagher, joint secretary of the Christian Social Council of Canada and the Canadian Committee on the World Council of Churches, spoke to the students. Delegates from out of town were from, Regina, Moose Jaw, Outlook, and Scottsbluff, Sask. At the business meeting on Saturday afternoon the following were elected to the offices of the Maple Leaf Region: President — Galen Morstad, Luther Seminary, Saskatoon; Vice-president — Gordon Hope, S.L.B.I., Outlook; Secretary — Miss Joyce Bergh, University of Sask.; Treasurer — Walter Singer, Lutheran College, Saskatoon.

—Galen Morstad.

### Greeting to Miss Doris Davey

Before this appears in print Miss Doris Davey will have left her position as office secretary of the YPLL for the career of home-making. The following greeting was sent her some time ago:

"Dear Miss Davey:

On behalf of the members of the leagues of the Canada district of the International YPLL I express to you our sincere appreciation for the consecrated service you have rendered as office secretary. We are sorry to learn that you are leaving that work in which you have demonstrated such God-given abilities. But we are happy with you that you are establishing your own home. In that career too we know that you will yet be a consecrated worker for our Lord and Savior. We pray that alike in good and evil days you will prove that He is faithful.

Yours in Christ,  
G. O. Evenson, President  
Canada District YPLL.

### "Youth For Christ Offering"

Circuit	Allocation	Contributed by Oct. 27, 1943
Camrose	\$85.00	\$131.46
Edmonton	85.00	134.41
Manitoba	15.00	—
Moose Jaw	50.00	13.00
Peace River	25.00	24.25
Prince Albert	75.00	118.76
Saskatoon	55.00	74.68
So. Alberta	35.00	21.25
Swift Current	40.00	32.00
Yorkton	35.00	11.25
Total	\$500.00	\$561.06

Once again the Young People in Canada have proved that they could do it. Yes, we have once again succeeded in not only raising, but passing our objective of \$500 in the "Youth for Christ Offering". But are we going to be content with that? In the chart printed above you can find out how your Circuit stands in regard to its allocation. Many of you will notice that your Circuit is over the top, so you will fold your hands and boast of what has been accomplished. Wait a minute: Have you as a Leaguer the right to say anything? WHAT HAS YOUR LEAGUE DONE? Certainly you do not want to claim, as yours, the honor which belongs others. We have a total of 102 leagues on the list received from Minneapolis, and out of those 102 leagues only 42 have contributed. Is your League one of the sixty? Why not ask about it at your next meeting?

Marvin B. Odland  
District Treasurer.

### Bring The Children Too

A little boy looked up in his father's face one Sunday and asked, "Papa, if you should go to heaven tonight, what do you think would be the first thing God would say to you?" As the father hesitated, the little fellow continued, "Don't you think He would say, 'Go right back and get the children?'" —Our Young Covenanters.

### Prince Albert Circuit Y.P.L.L. Convention

The Prince Albert Circuit YPLL Convention was held October 29-31 at Weldon, Saskatchewan, Pastor J. A. Korshavn's charge. The theme was "Christ's Marching Command—Go Ye", Matt. 28: 18-20.

The guest speaker, Rev. G. O. Evenson, Dean of the Saskatchewan Lutheran Bible Institute, brought inspiring and challenging messages from the Word of God.

The convention was opened with prayer and singing, led by Rev. P. Lerseth of Birch Hills. Topics were given as follows: 1. "To you individually" — Donald Hanson. "Answering Christ's Call" — Harold Frostad. "Training with Him" — May Dragseth.

2. "Forward as a Leaguer" — Knut Groupe. "In the power of the Word" — Kenneth Arnestad. "In the battle against sin" — Lyla Nodeland.

3. "In Christian Concern" — Clara Haugen. "For Youth in the Nation's service" — Leif Jacobson. "For the unchurched around us" — Norma Gjesdal. "For the world" — Blanche Nelson.

4. "In the Assured Victory in Christ" — Rev. G. O. Evenson.

Rev. J. S. Stolee led us in the study of Philippians. We were challenged to "Rejoice in the Lord", to live lives worthy of the Gospel — in unity and in fearlessness; to have Christ as our pattern.

Christ's call to each of us individually is to "Go". We are to go not in our own strength, for then we would fail, but in the power of the Word, which He has given us. Only as we make use of this God-given power, can we as Christian Leaguers march onward and upward, and gain victory in the battle against sin, in which every child of God has a part. Let us go forward in Christian love and concern for all those about us, yes, for the whole world, assured of victory in Christ. "Thanks be to God which giveth us the victory through our Lord Jesus Christ". 1 Cor. 15:57.

Special singing was furnished by various groups, and by the mass choir under the direction of Mrs. Asals.

Ruth McFarlane, District P.T.M. secretary, spoke on the importance of P.T.M. work, and stressed the need of keeping in touch with our young people in the nation's service by prayer and correspondence, supplying them with tracts, Testaments and prayer books.

The sermon at the Sunday morning service was delivered by Rev. J. Precht.

The following officers were elected: President, Arne Berstad; Vice-president, Kenneth Arnestad; Secretary, Ruth McFarlane; Treasurer, Selmer Gjesdal; P. T. M. Secretary, Alice Fengstad; Choir Director, Mrs. Asals; Auditors, Lyla Nodeland and Donald Hanson; Church paper reporter, Adela Moen.

Our convention theme chorus was the following:

"All power is given unto Me,  
All power is given unto Me,  
Go ye into all the world, and preach  
the Gospel  
And lo, I am with you alway."  
—Adela Moen, reporter.

### A "Reminder"

The privilege of worshipping God and of giving to the work of His kingdom has been taken away from the peoples of many nations. We still have this privilege and with it comes greater responsibility. As we bring our Mission Box offering, may it be with grateful hearts for the opportunity we have of sharing Christ with others.

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